

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, AUGUST 3, 1899.

NEW SERIES, VOL. 1, No. 36

The Filipinos are still active around Manila in spite of the rainy season.

There is a revolution in Santa Domingo, in favor of Don Juan Isador Jiminez.

It is now thought that the yellow fever at Hampton in Virginia, was brought there from Santiago.

The first National Bank outside of the United States is the American National Bank of Honolulu.

Admiral Sampson lost the honors, but has filed suit to recover the prize money of the Santiago naval engagement.

Two thousand dollars worth of beer was sold for the benefit of the Texas flood sufferers. Do evil that good may come!

Sixteen of the powers represented in the Peace Conference have signed the agreement in favor of arbitration and mediation.

It is found necessary to increase the guard for the protection of Mme Dreyfus as she goes back and forth to see her husband in prison.

Two hundred and thirty-six foreigners have been naturalized in New Orleans since the first of last January. These foreigners generally vote in the interest of the saloon.

The Archbishop of Canterbury has ordered the discontinuance of the use of incense in the Episcopal service and the carrying of lights in their processions. They have gone too far toward Rome to stop now.

In the Soldiers Home at Hampton, near Old Point Comfort, Virginia, a suspicious fever has appeared and three deaths were reported in one day. It is believed to be genuine yellow fever.—Later: Up to July 31, there were 37 cases and 5 deaths.

Rev. W. L. A. Stranburg closed a fine meeting with Mt. Pisgah Church on the 29th inst. This

church is situated some eight miles west of Eupora. Ten were received by baptism, and one by letter. One of those baptised was from the Methodists and another from the Presbyterians.

In recognition of the splendid services which Dr. D. B. Gray, pastor First Baptist church of Birmingham, has rendered the denomination, in liquidating the indebtedness of all the Boards, Steiner Brothers, bankers at Birmingham, tendered him a trip to Europe at their expense. We learn that the Doctor will avail himself of this generous offer in the early spring of next year.

On our return from Arkansas we stopped off at Leland in the Delta and was delighted to find pastor Williams so well situated, and doing such a prosperous work. We attended their Ladies' Aid Society and found them a real working body. They are just finishing painting their nice church building, and finishing the inside in hard oil. We took tea with Bro. Colier, and a number of brethren and sisters gathered in and we spent an hour or two indelightful Christian conversation. They are a loving band.

Dear Editor:

We began a meeting at Center Ridge church in Yazoo county on the third Sunday.

We helped Rev. R. D. Maum, who was pastor. It was our pleasure to preach to them as best we could from Sunday till Friday evening. We recived eight bright Christians into the church.

From there we went to Providence church in the same county where Rev. S. W. Ford, of Harpersville, and Rev. R. D. Maum assisted me in the meeting. We had some of the best preaching we have ever heard and resulted in many conversions. Sixteen joined and looking for others.

W. R. COOPER.

Steens Creek, July 29, '99.

Dear Bro. Searcy:

Rev. W. S. Culpepper and I have just closed three weeks of protracted meetings on my field—Steens Creek, Dry Creek and New

Zion. The meetings were all well attended, and received three for baptism at Steens Creek, three at Dry Creek and thirteen at New Zion and two by letter. Bro C. was at his best.

Our new house at Steens Creek is nearly completed and when we get it painted and furnished, will be one of the best framed houses in the State.

I have been in meetings for eight weeks and have five more weeks ahead of me. I am beginning to feel warm. God bless you.

J. R. JOHNSTON.

Married.

In Yazoo City, on Saturday afternoon, July 22, 1899, by Rev. A. J. Miller, Mr. Swayze Clarke and Miss Abbie Moore.

In Yazoo City, on Sunday afternoon, July 23, 1899, by Rev. A. J. Miller, Mr. E. L. Howard and Miss Minnie V. Parker.

Berea Meeting.

Berea Baptist church began its annual meeting Saturday before the 4th Sunday in July.

Rev. G. E. McDaniel did the preaching with great power and demonstration of the spirit. He preached Christ and him crucified in a clear, logical and irresistible way, hence the church was greatly revived and thirteen accessions to the body, 9 by baptism and 4 by letter.

This church has been divided for a long time but now they have united and gone to work for the advancement of the gospel of the dear Son of God in the world.

We are now in the midst of a meeting at McCool, and we ask all the readers of THE BAPTIST to pray that God may take us and preach his word in a plain way.

Yours in Christ,

S. W. SPROLES.

French Camps, July 29, '99.

I am now in a meeting with Bulah church which is the last meeting of my four churches, Concord, Clear Creek, Antioch and Bulah, all containing some 350 members. Baptized 12 or 15 persons. Churches in a rising

spiritual condition. Brethren helping in my meetings, Bros. McCallogh, W. H. Boone, L. S. Terry, I. A. Chapman, C. A. Buenhu, Daniel Moulder, Joe Barent of Lula, La., all of whom did valuable service, and it would do me good to comment on each one individually. but I forbear as I know those brethren don't want to be made conspicuous. THE BAPTIST is taken and read by many of my people. May God bless all our interest.

Yours in love,

W. P. CHAPMAN.

Good News.

Dear Dr. Searcy:

Our pastor, Bro. David Burney, closed a good revival at Central church yesterday. For the past week we have been greatly blessed by having the Word of God so clearly and forcibly presented to us. The Holy Spirit honored the Word and God's people were revived and strengthened.

Our little band was made larger by seven being added during the meeting. Two bright girls before the meeting commenced professed conversion and one young man during the meeting and four united by letter. Our pastor put his letter in and we were made to feel glad and stronger when he said, "He wanted to be with us."

Again we were made glad when some from afar off came and said they wanted to be workers for the Master with us.

The Lord has greatly blessed us since Bro. Burney has been our pastor. For a year now, the members have been working to remodel the church and have almost a new house.

Bro. Burney is now engaged in a meeting eight miles west of Durant.

May God's richest blessings rest upon him and his people.

"May they run and not be weary; may they walk and not faint."

Your friend,

LUCILE YARBROUGH.

Central, Miss., July 31.

We hope our pastors who are holding meetings in the country will be prompt in reporting those meetings to THE BAPTIST.

Our Pulpit.

The Blind Watchers at the Cross.

BY ALEXANDER MACLAREN, D. D.

"Sitting down they watched him there"
Matt. 27:36

Our thoughts are rightly so much absorbed by the central figure on the cross that we scarcely think of the groups round it; and yet much is to be learned from them. These Roman legionaries, four in number, as we learn from John, had no doubt joined with their comrades in the coarse mockery before setting out for the place of execution, and there they had to do the rough work of fastening the sufferers to their crosses, lifting these from the ground and fixing them upright. That done, they divided the victims' poor clothing, and then sat stolidly down to take their ease, and idly so wait, watching that no rescue was attempted, till the criminals died. There they sat for hours, looking on at the greatest event in history, with eyes that saw all and yet saw nothing.

How little any of us know the real significance of our actions! These soldiers were foreigners, who probably could not speak a word to the bystanders. They had had ample practice in crucifying Jews, and this was only one more piece of a very ordinary kind of work. They knew about as much as one might suppose a file of soldiers, turned out in India to hang a native charged with rebellion, would do; and, no doubt, when they were relieved, they marched back to quarters, unconcerned and ignorant. A similar ignorance, though in less extreme and tragic a way, belongs to us all in regard to the true significance and outcome of our acts. We sow seed in the dark, and cannot forecast what the harvest will be. Therefore we should leave the attempt to forecast results alone, and look carefully into our motives. If they are right, God will take care of the issues, and the fruit will appear at last "unto praise and honor and glory," not only of him that "gave the increase," but of them who went forth, though weeping, still bearing precious seed, the full preciousness of which they did not know.

Those who were associated in bringing about the crucifixion had varying degrees of guilt, according to their measures of knowledge. The least guilty were the men who actually nailed Jesus to the cross, for they knew little more than did

the nails that they hammered into his hands and feet, or than the mallet with which they drove them home. Where there is no light there is no shadow, and since the legionaries were all but entirely ignorant, they were all but entirely guiltless. "They know not what they do" was most fully true as to them, while it was in different degree true as to all the actors in the crucifixion. We think of it as the very climax of sin; but, if regard is had to the measure of light possessed by soldiers, or Pilate, or even the rulers and the high priest himself, we may well doubt whether many a less apparently sinful deed, done by some of ourselves, has not had in it more of the essence of sin than did any of these. At all events, we have to remember that "God is a God of knowledge, and by his actions are weighed"—not counted, or estimated by their externals, but by their motives, and by the light possessed by their doers. So we are to be charitable in our judgments of others; and strict in our judgments of ourselves knowing that we know enough of our Lord's will to make us worthy of many stripes, if we do it not.

How possible it is to look at Christ's sufferings and to see nothing! For half a day these four sat idly there, and only saw three Jews dying. They looked at the most stupendous wonder in the world's history, and went away when it was over without the faintest notion that they had been spectators of that which angels desire to look into, and to which the gratitude of uncounted millions would turn through all the ages. Whoever looks at the cross, and sees no more there than a saintly martyr, or an example of perfect innocence and patient suffering, is nearly as blind as the legionaries were. Whoever looks with unmoved heart, and knows no thrill of all-mastering thankfulness, or whoever looks, and is not moved to faith, has seen very little farther into the heart of the matter than they saw. Do we see? Does the sight touch our hearts? Is Christ to us the incarnation of the loving God? Is his death our only ground of confidence and peace? Do we carry the memory of his death photographed on the fleshy tables of our hearts, as a man, who has looked right into the sun for a moment, carries an impression of it on his eyeballs, after he has turned away his head? None are so blind to the pathos, tenderness and power of the death of Jesus as those who have had it set forth before them all their lives, and have looked so long at it without emo-

tion or faith that they cannot see it now at all.
Manchester, Eng.

To arouse a Dormant Liver and secure permanent regularity of the Bowels, use Dr. M. A. Simmons Liver Medicine.

From China.

Chin Kiang, China, }
May 31, '99. }

FOR THE BAPTIST:

When our little band of Baptist missionaries arrived in this ancient stronghold of heathenism, Tai an city, five years ago, it seemed as far out of the world as a place could well be. It is a city of no commercial importance, with a population not exceeding 50,000, and its only political importance is in the fact that it is a prefectural city on the great Imperial Road, running from Peking to Chin Kiang, Suchow, Shanghai, etc.

Religiously, it is a great centre. For from its northern walls rises the celebrated Tai San, the Holiest of the Five Sacred Mountains of China. During the spring months pilgrims from far and near came in myriads to worship at its shrines and temples, and to carry away relics and mementoes of the place. There are more or less visitors all the year round for religious purposes, but the great crowds come during the first four months.

And now a new era is coming for us missionaries, as well as for the natives. Last year the Emperor empowered Sir Robert Hart, the Inspector of Customs, to organize a mail system for China as soon as practicable. Already Post offices have been established at the sea and river ports opened to foreign commerce, but now couriers are sent from Peking to this city, this being the first Post Office opened in the far interior of this Province. Sir Robert Hart has asked the missionaries at many of the prospective Post Office centres to aid in setting the thing on foot, and one of our members has consented to aid temporarily in this matter here, by securing efficient English speaking clerks, to perform the work. There is to be, by autumn, a tri-weekly mail between Peking and Shanghai, passing this and other cities where missionaries are stationed. There is great complaint on lines already in operation of the inefficiency and dishonesty of native Post Office men, and unless closely superintended by foreigners, the system will prove a failure.

Last year when the emperor made his sweeping reforms, a great wave overwhelmed the people of favor towards the foreigners

—but since the reactionary measures of the Empress Dowager have turned every thing into its old channels, the people are again feeling their former prejudices and suspicions of the "outside barbarian."

But whether on the crest of favor, or in the gulf of dislike and distrust, the missionary goes on patiently presenting the gospel to the people, and trusting God for the results.

Lately a most interesting baptism took place here, of an old pilgrim who had come an eight days' journey to worship on Tai San. He accidentally heard the gospel, accepted it as a salvation he had been vainly seeking for thirty years, was converted, baptized, and went home full of joy and the Holy Spirit.

M. F. CRAWFORD.

A \$40.00 Bicycle Given Away Daily.

The publishers of THE NEW YORK STAR, the handsomely illustrated Sunday newspaper, are giving a HIGH GRADE BICYCLE each day for the largest list of words made by using the letters contained in

T-H-E-N-E-W-Y-O-R-K-S-T-A-R

no more times in any one word than it is found in the New York Star. Webster's Dictionary to be considered as authority. Two GOOD WATCHES (first class time-keepers) will be given daily for second and third best lists, and many other valuable rewards, including Dinner Sets, Tea Sets, China, Sterling Silverware, etc., etc., in order of merit. This educational contest is being given to advertise and introduce this successful weekly into new homes, and all prizes will be awarded promptly without partiality. Twelve cent stamps must be enclosed for thirteen weeks' trial subscription with full particulars and list of over three hundred valuable rewards. Contest opens and awards commence Monday, June 26, and closes Monday, August 21, 1899. Your list can reach us any day between those dates, and will receive the award to which it may be entitled for that day, and your name will be printed in the following issue of THE NEW YORK STAR. Only one list can be entered by the same person. Prizes are on exhibition at the Star's business offices. Persons securing bicycles may have choice of Ladies', Gentlemen's, or Juveniles' 1899 model, color or size desired. Call or address Dept. "E," THE NEW YORK STAR, 236 W. 39th Street, New York City, July 13, 99.

Sour Stomach is one of the first symptoms of a coming Bilious attack. Cure it with a few doses of Dr. M. A. Simmons Liver Medicine.

The Invisible Church—Is it Figurative?

BY S. H. FORD.

Bro. Searcy:

I have just read Brother Venable's article on the "Invisible Church"—a brother whose writings I always read with interest and profit, and also your brief editorial reply.

There is a disturbing ripple passing over the churches just now in regard to this question, which may (if not prudently directed) become a distracting wave. My abiding interest in the church

es of Mississippi among whom I labored in the dark days of the past, prompts me to write a special word which may bring into harmony brethren on both sides of this question.

Brother Venable's quotation from Dr. Gill—and he could have multifilled it from leading writers amongst Baptists—shows clearly that the staunch Baptist Gill held to what he termed an "invisible church of Christ" and that "these are the only persons fit to be members of the visible church." But now what can this mean, with him or with Baptists, but just this:

There are now and ever have been, persons who possess what is invisible to man—the unseen presence of the spirit of God in his regenerating sanctifying power, and that these persons—commensurate (as Bro. V. says) with believers in all times and climes, are as Gill expressed it, "the elect of God"—"are such as can be conceived to be an assembly." Not an assembly in fact, not really such, but as Bro. Venable says, "conceived as such." It is a conception; that is something framed in the mind or imagined, nor a real assembly. It is a figure not a fact. Nor an assembly which has actually convened, but an idea congregation or church—"conceived of as such an assembly."

It is not our duty to draw this distinction sharply by giving proper attention to the figurative and literal language used of God's elect or believers in all times and climes.

These believers or elect—"whose names are written in heaven"—are called a Bride, a Sister, a Chaste Virgin, a City, a Dove, a Family, Flock, Fold, Garden, a House, a Household, a City, a Temple, a Vineyard, a Farm of husbandry, and with these they are called a Church or the Church. But really, actually, in matter of fact, the "elect of God," "believers of all times and climes," are none of these—neither a Bride or House, a Flock or a church. It is only by a conception of these as resembling in many regards, God's elect, that they can be called either a Bride, an assembly or church. A Bride is a literal woman. A house is a literal building. A church is a literal congregation. Neither of them is invisible. They are positive realities. But just as a church is said to be the door, just as the bride is said to be his body, and the believers of all times are also said to be his body because of certain resemblances, so all his redeemed are called the congregation, or "church of the first born,

whose names are written in heaven."

We read in Job 2, the "congregation (church) of hypocrites," of the congregation (church) of the poor. (Ps. 76:13) of "the congregation of the Angels;" (Ps. 89:6) of "the congregation (church) of the dead;" (Ps. 2:16.) Surely in all of these not a real congregation is meant, but as Brother Venable says, "such as can be conceived of as an assembly," just as "the church invisible, commensurate with believers of all times and climes, can be conceived to be."

The truth is, it is as clear to me as that the stars are shining out of heaven—that the word translated church has but one real meaning—a called out assembly and that all other uses of the term are figurative—conceptions of the name, not real actualities. May this truth harmonize us for a united front for the battles with error.

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Citronelle, Ala., Healing Sp'gs, Ala., Blount Springs, Ala., Gibson Wells, Tenn., Arundel Lithia Springs, Miss., Coopers Well, Miss., Bailey Springs, Ala., Point Clear and other Mobile Bay resorts are reached by the Mobile and Ohio Railroad. In some cases there is a pleasant ride through the country after leaving the train, before you reach the resort, and in others a short steamer trip. These are all well known resorts, and have been patronized liberally for a number of years by the best people in the Southern States. All of these points have good hotel accommodations, and are becoming more popular every year.
till sep 15

One Fare to Denver, Colorado Springs and Pueblo.

Via Mobile & Ohio Railroad. Tickets on sale from all coupon stations south of the Ohio river on August 4th, 5th and 6th, and north of the Ohio river August 5th, 6th, and 7th, limited for return passage to August 31st, 1899.

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\$1.25 to \$2.50 Per Acre, and on Terms to Suit the Purchaser.

I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

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L. E. HALL, Hattiesburg, Miss.

SUNDAY SCHOOLS.

Lesson for August 6, 1899.

BY W. F. HARBOROUGH.

THE NEW HEART.—Ezek. 36:25-36.
Golden Text.—A new heart also will I give you.—Ezek. 36:26.

Ezekiel was carried captive by Nebuchadnezzar from Jerusalem about 597 B. C. at the time of Jehoiachin's captivity.

He began his prophesy about five years later as he dwelt among his fellow captives on the river Chebar. The burden of his prophesy was a rebuke and a warning to apostate Israel for their great sinfulness. He encourages the exiles with the hope of a restoration when peace and plenty shall bless them. Such is the message contained in this lesson, spoken by Ezekiel about 586 B. C., a short while after the destruction of Jerusalem.

Verses 25-35.—The new heart from God. It is God we must cleanse us and give us the victory over sin. God is represented by the prophet as saying, I will sprinkle clean water upon you—i. e., ceremonially clean. See Lev. 14:5-7. Numbers 19:1-19. This was an allusion to a ceremonial cleansing performed by man for man. Here Jehovah is represented as doing the cleansing himself for his people. The prophet simply takes his illustration from the Levitical ceremonial law—a natural thing for him to do since he was himself of the priestly line. But the cleansing of forgiveness is only a negative blessing. Pardon of itself would avail nothing unless it was accompanied by a new nature which looks to a better life. So the next verse states the positive side of the great gospel blessing of pardon—A new heart also will I give you. This new impelling force is the gift of God and is to be sensitive to the divine influence. Tenderness toward God is a characteristic of the renewed heart while hardness characterizes the unregenerate. I will put my spirit within you.—This is an appeal to the New Testament doctrine of the indwelling of the Holy Spirit in the believer's body. Compare 1 Cor. 3:16; 6:19. Eph. 2:22. This is the true secret of right conduct. No outward force, no frigid adherence to moral codes will avail, but the inward force of God's Spirit directing our lives. Such a force in any individual will result in obedience or walking in God's statutes and keeping his judgments.

Verses 36-38.—The new heart an object lesson to others.—The barren land made waste shall again blossom as the rose, as the redeemed of the Lord return from their exile. The surrounding nations shall see this and as they look they will see the hand of the Lord in it. Thus Israel was to be a blessing to them in revealing to them the true God. Through Israel the world would be blessed, and the name of Jehovah glorified. Those who experience the saving mercies of God's grace are living epistles to be known and read of all men.

As we study these principles directly applicable to the Jewish exiles, let us remember that many of them touch our own times, teaching lessons of great worth.

The true spiritual Israel has much in common with the literal Israel, chastened and disciplined for her mission in the world.

PRACTICAL POINTS.

1. In dealing with character, sin is a factor that cannot be overlooked. Before any good can be realized we must be cleansed from sin.

2. This cleansing must reach the heart whence comes all evil. There must be something more than a renovation. The old evil statutes and keeping his judgments.

Obedience is the sum of religion.

Verses 28-32. The new heart a great blessing.—"Ye shall dwell in the land."—The direct reference is to the restoration of the exiles to the land of their fathers. The old time relation will be renewed, and the promises made to Abraham, Isaac, and Jacob, may still be realized. The new relation would mean a restoration of temporal prosperity. Corn and fruit would be provided in abundance, and famine would no longer curse the land now blighted. In the Old Testament under the old dispensation, there seemed to be a closer relation between godliness and temporal prosperity than is recognized in the New Testament.

The question was by no means understood in the olden times, (Compare Psa. 73), and the problem of the prosperity of the wicked, while the righteous often suffer is yet an unsolved one.

Above the blessings of abundant food, would stand the spiritual blessing of a proper conception of the relation to God. Seeing themselves in their true light as God's moral handiwork, they would be characterized by penitent spirits, acknowledging their own sinfulness and God's mercy. All this would come not on account of any merit in them, but for the sake of his own name.

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pulsive power of a new affection."

3. The new heart must be sensitive to divine impressions. The hard, callous heart will give place to the tender, susceptible heart responding to every impression from God's Spirit dwelling within.

4. Whatsoever the righteous man doeth shall prosper even though he may seem to be overwhelmed with adversity. Real prosperity must be measured by the final standard of character.

5. God's name will be glorified by every witness to his saving grace. "They took knowledge of them, they had been with Jesus" was but the restatement of the truth contained in the closing verses of this lesson.

The Interdenominational Sunday School Convention.

ITS OBJECTS AND ITS WORK. DOES IT HINDER OR HELP DENOMINATIONAL WORK.

BY J. T. BUCK.

It is very evident that a majority of our people, of all denominations, look with distrust upon the International-Interdenominational Sunday School Convention and its work. The impression prevails that this great organization is inimical to the best interest of the denominational work, and hence many of our best brethren in the South refuse to have anything to do with it. I believe that what is needed is simply to let such people know just what this Convention and its auxiliaries, the State Conventions, propose doing, and what they have done, in order to remove this distrust and consequent opposition; and with this end in view I ask space to say some things upon the subject named at the head of this article.

In the first place, I will give a brief history of the Convention.

The National Sunday School Convention was organized in New York in October, 1832, with Hon. Theodore Frelinguysen as president, and a number of prominent workers from all sections of the country present. "The Convention prepared an outline of topics and appointed committees to consider them, on the following subjects: Infant Sunday School Organization; Discipline of Sunday Schools, including plans of visiting and sustaining schools, plan of instruction; Sunday School Libraries; Qualifying Scholars to Become Teachers; Duties of Superintendent and Teachers; Organization of County and other Unions; Propriety of having more than one session a day."

The second Convention was held in Philadelphia in 1833, and it seems that there was then an intermission of twenty six years, for the third Convention met in the same city in 1859. At this meeting a committee was appointed to make arrangements for a "similar assemblage of the representatives of evangelical Sabbath Schools of America."

But it seems that nothing was done until June, 1868, when, during the International Convention of the Y. M. C. A. at Detroit, an informal meeting of Sunday School workers was held "and a plan formed to call an International Sunday School Convention." This Convention met in Newark, N. J., April, 1869. Since that time the Convention has met regularly every three years. The last meeting was held in Atlanta in April of this year. It was my privilege to attend this meeting, and as I looked around me upon the great gathering of consecrated men and women who had come from every State and Territory in the Union, and also from the provinces of Canada, I was impressed as never before with the grandeur of the work and the deplorable lack of interest we people of Mississippi manifest in it. Some of the leading men of the nation were there giving their time and best thought to the work of teaching the Word of God to the people. But I must not take more space on this line, and will ask that attention be given while I, as briefly as possible, discuss the objects and work of the Convention in the next issue.

Report of Secretary of Central Committee.

2ND QUARTER, 1899.

The following report is from April 1st to July 1st:

ABERDEEN ASSOCIATION.

Aberdeen church—Home uses, \$595.38. Woman's Aid Society, Okolona church—Home missions, 5.00; Home uses, 26.45; Sunday School Board, 3.35; Orphanage, 3.00. Y. W. M. Society, Okolona—Home missions, 8.90; Mississippi College, 6.00; Home uses, 96.00; Orphanage, 5.00. Pontotoc church—Home uses, 10.00.

BOGUE CHITTO ASSOCIATION.

Silver Spring church—Home missions, \$3.00; Foreign missions, 8.00; State missions, 5.00; Home uses, 4.25.

CENTRAL ASSOCIATION.

Jackson church—Home uses, \$321.65; Home missions, 6.75; General fund, 75 cents; State mis-

sions, 9.35. Canton church—Foreign missions, 5.00; Home missions, 10.00; State missions, 14.00; Mississippi College, 18.00; Home uses, 36.20; Orphanage, 8.00. Yazoo City church—State missions, 5.00; Mississippi College, 2.50; Sustentation, 2.50; Home uses, 66.50. Midway church—Home missions, 5.00; State missions, 5.00; Foreign missions, 5.00. Learned church—Home missions self-denial, 1.45; Home missions, 2.50; Home uses, 12.00. Edwards church—Home missions, 1.00; Ministerial education, 9.00; Mississippi College, 1.00; Foreign missions, 2.50. Antioch church—Foreign missions, 2.00; Mississippi College, 4.65; State missions, 2.00. Terry church—Home uses, 36.40; Home missions, 5.00; Foreign missions, 5.00. Clinton church—Foreign Missions, 15; Home Missions .50; Orphanage, 10. West Jackson church—home uses, 91.48; Foreign Missions, .50; Mississippi College, 10; Orphanage, 5. Beulah church—Home Missions, 2; State Missions, 2; Foreign Missions, 1; Mississippi College, 8.50; Home uses, 20.

CHICKASAW ASSOCIATION.

L. H. S. 1st Baptist church, Meridian—Home Missions, \$5.08 13; State Missions, 5.08 13; Foreign Missions, 5.08 13. 15th Avenue Church, Meridian—Foreign Missions, 1; Home uses, 41 15. J. W. Bozeman Society 1st Baptist Church—Foreign Missions, 10; State Missions, 8.30. Highland Church, Meridian—Foreign Missions, .50; Home Missions, .50; Home uses, 3. Ladies Aid Society—Home uses, 12.50. Chickasaw, Cherry Creek Church—State Missions, 4.28. New Albany Ch'r.—Orphanage, 12.25; Home Missions, 4.75; Foreign Missions, 7; Home uses, 175.

COLUMBUS ASSOCIATION.

Starkville Church—State Missions, 10; Home Missions, 11.35. Bethesda Church—Foreign Missions, 2.80. West Point Church—Mississippi College, 5; Home uses, 92. Deer Brook Church—Foreign Missions, 16.75; Orphanage, 23.90. 1st Baptist Church, Columbus—Foreign Missions, 12.50.

COPIAH ASSOCIATION.

Damascus Church—Foreign Missions, 4.05; Home Missions, 6; Ministerial Education, 7.81; Home use, 2.05; 2d quarter home uses, 3.05; Orphanage, 5.50; Home Missions, 3.82; Home uses, 8.20. Spring Hill Church—Foreign Missions, 2.62; Home Missions, 2.62; State Missions, 2.05; Home uses, 6.25.

DEER CREEK ASSOCIATION.

Cleveland Church—Home uses, 11.85. Vicksburg Church—Foreign Missions, 20; Mississippi College, 32.50; Home uses, 100; Orphanage, 20. Greenville Church—Foreign Missions, 10; Ministerial Education, 5; Home uses, 221.90.

FAIR RIVER ASSOCIATION.

Brookhaven church—State missions, \$5.00; Foreign missions, 5.00; Home uses, 3.10. Fair River church—1.00; Home uses, 10.15. Little Byhalia church—Orphanage, 10.00; Home uses, 5.00.

GULF COAST ASSOCIATION.

Moss Point church—Home missions, \$2.40; Home uses, 10.00. Biloxi church—Foreign missions, 3.25; Home missions, 2.00; State missions, 14.00; Mississippi College, 17.00. Handsboro church—State missions, 1.45. Ocean Springs church—State missions, 1.25.

KOSCIUSKO ASSOCIATION.

Kosciusko church—State missions, \$5.00; Home uses, 15.00. Yockanookany church—State missions, 1.10; Home uses, 85 cents. Samaria church—Foreign missions, 1.75. Long Creek church—State missions, 50 cents.

LEBANON ASSOCIATION.

Hattiesburg church—Foreign missions, 50 cents. Shady Grove church—State missions, 1.25. Perkinson church—Foreign missions, 1.00; Home missions, 75 cents; State missions, 20 cents; Home uses, 1.70. Poplarville church—Home missions, 75 cents.

MISSISSIPPI ASSOCIATION.

Foreign missions, \$5.00; State missions 5.00; Mississippi College, 2.50; Orphanage, 6.00; Poor fund, 14.25; Home uses, 21.70. Gloster church—Home missions, 8.75; Home uses, 30.85. East Fork church—State missions, 3.50; Sustentation, 2.00; Home uses 11.00.

OXFORD ASSOCIATION.

Panola church—Foreign missions, \$5.00; State missions, 5.00; Mississippi College, 2.50; Home uses, 32.50. Oxford church—Home missions, 2.30; State missions, 11.65; Mississippi College, 1.00; Home uses, 26.50; Jackson church, 2.00.

RANKIN COUNTY ASSOCIATION.

Fannin church—Mississippi College, \$2.00; Home uses, 1.30; Orphanage, 2.00.

SUNFLOWER ASSOCIATION.

Clarksdale church—State missions, \$5.00; Home uses, 300.00.

TALHOINGO ASSOCIATION.

Booneville church—Home uses, \$86.25.

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till Feb. 1. CLINTON, HINDS CO., MISS.

UNION ASSOCIATION.

Martin Church—State Missions, \$1; Home uses, 27.

YALOBUSHA ASSOCIATION.

Grenada Church—State Missions, 10.50; Home uses, .25.

YAZOO ASSOCIATION.

Winona Church—Foreign Missions, 16.25; State Missions, 5; Home uses, 32.60. Duck Hill Church—Sustentation, 3.10; Home uses, 25.50. Durant Baptist Ch—Foreign Missions, 5.00; State Missions, 5; Home Missions, 1; Home uses, 85; Mississippi College, 5. Carrollton Church—Foreign Missions, 2.50. Gunnison Church 1.

WEST JUDSON ASSOCIATION.

Tupelo Church—Home uses, 63.00

TIPPAH ASSOCIATION.

Home Missions, 5; Ministerial Education, 1.50; Orphanage, 1; Home uses, 1.

Grand total, \$3,498.27.

Following boxes have been sent:

Pleasant Hill Church, value, 15 80; Lebanon Association, value, 45; Blue Mountain, value, 25 50; W Jackson Church, 9; Edwards Church, 10.

Mrs. Wm. R. Woods,
Sec'y Cen. Com.
Meridian, Miss.

Sympathy for Blunderers.

It often seems as if the average good people of the world are more lenient toward crimes than blunders, and they certainly are slow to sympathize with and relieve misfortunes that arise from the mistakes of the unfortunate, though consciousness of responsibility for the mistakes is the heaviest part of the burden. Says the *Standard*. There are plenty good Samaritans in this world who care for their neighbor's misfortunes, but draw the line of their neighbor's mistakes. When a man is hungry, they feed him; but when he spends his money for that which is not bread, and his labor for that which satisfieth not, they bid him suffer the reward of his folly. If he is out of work they try to find employment for him; but if he has

thrown up his job for some foolish whim they wash their hands of him. In other words, their contempt for shiftlessness overpowers their love for humanity. It is easier to turn a weak or foolish person out of your circle of proteges than to educate him. When we find a man or a woman who so rises above his narrowness of sympathy as to take pleasure in helping people out of the trouble for which they themselves are alone to blame, a new vision of human charity is revealed.—*Young People*.

Dear Dr. Searcy:

Since my other letter escaped the waste-basket I come again seeking admittance, but I am not a stranger now, only a new member of your merry little band of correspondents.

Well, little cousins, I must first tell you how pleasantly I spent the Fourth, which I trust all of you celebrated. Together with Papa, Mama and my sister, I attended a picnic at Mt. Carmel, twelve miles from our home. It proved quite an enjoyable occasion.

Are many of the little cousins fond of reading good literature? I am, and should like for some of you to write about what you have read.

I have two sweet little cousins whose names are Clara and Stella. We spend so many days together and "such a good time" as we have.

I enjoy reading THE BAPTIST especially the nice little letters by the children.

With kindest wishes and love to all the Band, I am

Very sincerely,

Your little friend,

ELLA MAY BARR.

Yazoo Association.

NOTICE.

I am authorized, by the Executive Board of this Association, to say the meeting of this body has been postponed one month. Instead of convening on Wednesday, 30th of August, at Greenwood, it will convene on Wednesday, at 10 A. M., 27th of September.

J. T. BILLY, Mod.

Baptist Directory.

STATE CONVENTION.

Rev. R. A. Venable, President, Meridian.
B. G. Lowrey, Vice-President, Blue Mountain.
B. T. Kimrough, Vice-President, Oxford.
Sardis.

Rev. E. E. Thornton, Recording Secretary, Booneville.

Rev. L. S. Foster, Corresponding Secretary, Jackson.

Rev. A. J. Miller, Statistical Secretary, Yazoo City.

S. L. Heare, Treasurer, West Point.

CONVENTION BOARD.

Rev. H. F. Spoles, D. D., President, Vicksburg.

Rev. T. J. Bailey, Recording Secretary and Treasurer, Jackson.

Rev. A. V. Rowe, D. D., Corresponding Secretary, Winona.

Rev. E. B. Miller, Vice-President of Foreign Mission Board for Mississippi, West Point, Mississippi.

Rev. H. F. Spoles, D. D., Vice-President of the Home Mission Board for Mississippi, Vicksburg.

A. J. Miller, Vice-President of the Sunday-School Board for Mississippi, Yazoo City, Mississippi.

TRUSTEES OF MISSISSIPPI COLLEGE.

W. T. Ratley, Raymond, Pres't.
Rev. J. L. Pettigrew, Clinton, Secretary.

Rev. J. H. Whitfield, President of Mississippi Baptist Historical Society, Brandon, Miss.

CENTRAL COMMITTEE.

Mrs. W. J. David, President, Meridian.

Mrs. W. R. Woods, Secretary, Meridian.

MISSISSIPPI BAPTIST PUBLISHING CO.

—BOARD OF DIRECTORS.

Thomas McGeleland, President, Jackson.

J. T. Buck, Secretary and Treasurer, Jackson.

Arthur Fluke, Winona.

W. F. Yarborough, Jackson.

B. W. Griffith, Vicksburg.

L. A. Duncan, Meridian.

Dr. J. E. Noble, Fannin.

PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preacher, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and will sell for \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.00 in advance.

T. J. BAILEY, Bus. Man.

Sick Headache, Ind on the Stomach, Biliousness, Nausea are quickly cured by a few doses of Dr. J. A. Simmons Liver Medicine.

A Visit to the Piny Woods.

Have you ever seen the Piny Woods? Reared in a county adjoining the pine belt of South Mississippi, I thought I knew something about it, but no, one must see it in order to know. Well, I am returning from a trip to this great forest of pines. And I must say, the pines! the pines!! the pines!!! But the pines are not the only things the visitor sees in this country. Good water, good people, good schools and good churches; also belong to the stock in trade. As soon as I found the denominational cast of nearly everybody in this country, I was reminded of a story told on a Georgia legislator. A man with but few educational advantages was elected from one of the mountain counties of Georgia to the legislature, and while discharging his duties very satisfactory to himself was approached by the State Geologist who said: "Well, I understand you are a member of the legislature." "Yes," was the reply of the legislator, "and am ready for any duty that may devolve upon me." "Well," said the Geologist, "I would like to know what the principle geological formations are in your community?" The legislator hesitated for a few minutes as if to be collecting all his wits and then replied: "Well sir, I think they are mostly Baptist." The people are mostly Baptists. Twenty-two years ago I went to school to Eld. T. E. H. Robinson. The teacher and pupil drifted apart. Years rolled by, the teacher wanted his old pupil to assist him in some meetings in his piny woods field. The pupil was willing and the engagement was made a year ahead. When the time came we started on the round. First to Providence, Perry county, thence to Salem, twenty-five miles away in Covington county, and thence to Central, Perry county. Three noble churches, wedded to their pastor and the gospel. Oh! how the membership can listen to and appreciate the simple story of Jesus and his love, salvation by grace, justification through faith, the sovereignty of God and the security of the believers in Christ. What a pleasure to preach to them. They know how to treat a visiting preacher, and I tell you they do not allow him to go away empty-handed, but with a nice purse as an expression of their appreciation. Too much cannot be said of the work of Bro. Robinson in this country. If he had one dollar for every mile he has traveled in a buggy and horse-back through this

country, engaged solely in his pastoral work, he could endow a college. Few men, if any, have made more sacrifices, worked harder and preached to more people than he. The Lord has rewarded his labors by giving him many souls for his hire.

May the Lord spare him many years yet that he may continue the good work.

This country seems to have been specially arranged for the Baptists, for there is "much water here." A beautiful, clear stream flows by each church, and the waters are often troubled.

I go from here to assist Eld. William Thigpen at my old home church, then a week with Eld. L. E. Lightsey, and then my vacation is over and I turn my steps homeward to my own field and surrounding country. I rest by preaching all the time.

But excuse me, I have written too much. You asked me in Jackson to give you some notes of my trip and you have gotten more than you bargained for. I am waiting for a train; did not know how to quit.

J. W. LEE.

Receipts of Convention Board.

MAY AND JUNE.

Foreign Missions—Fellowship, \$2; McCool, 5.65; Pilgrim's Rest, 1; Spring Dale, 9.52; Mt. Vernon, 1.25; Hermandville, 15; Smyrna, 10.05; Unknown (by J. K. P.), 5; New Hope, 2.45; P'Locowa, 1.75; Mt. Paran, W. M. S., 5; Sallite, 2.25; Hebron, 5; Tupelo, 1; Forest, 6.25; Concord, 5; Sherman, 8; Magee's Creek, 4.55; Greenwood, 2.50; Pleasant Hill, 3; Leeland, 1; Meridian First Church Sunbeams, .50; Columbus, 27; J. H. Brown, 10; Ashland, 7.20; Henley Field, .45; Spring Hill, .55; Sones Chapel, .60; Starkville, 1; New Albany, 3; Myrtle, 250; Byhalla, 6.25; Byhalla Sunbeams, 2; W. A. Hooks, 5; Blue Mountain Institute, 11.35; Mary Anderson's class, 1.05; Clinton, 1; Shubuta, 25; Long Creek, 6.58; Greenville, 5; Hepzibah, 2; Oak Grove, 1.40; Concord, 6.55; Miss Townsend, 1; Brandon, 5.85; Pelahatchie, 2.50; Mt. Olive, 1.50; Vicksburg, 8; Zion Association, 6.75.

General Missions—Calvary, 10; Steens Creek, 44.50; Sessums, 1.90; McComb City, 18.90; Unity, 5.90; Bogue Chitto, 3.50; Smyrna, 3.60; Silver Creek, 9; Zion Association, 10.90; New Providence Sunday School, 5.30.

Sustentation—Columbus, 13.58; Duck Hill, 3.10; Mt. Pisgah, 3.25.

Church Building—J. D. Keating, 5; Mrs. S. D. Robertson, 3;

Ministerial Education—Shubuta, 5; Mississippi College—Little Bahala 9.60; Shubuta, 5.

The Dangers of a Malaria Atmosphere may be averted by occasionally taking Dr. M. A. Simmons Liver Medicine.

Home Missions—Fellowship, 15; Meridian First Church Sunbeams, 4; Goodman, 10; New Hope, 1.55; Tupelo, 13.50; Eupora Sunbeams, 8.15; Brookhaven, 26.75; Pleasant Hill, 2.45; Homewood, 2.45; Rock Hill, 2.40; Macedonia, 4.25; Columbus, 8.35; Greenville, 56.65; Greenville Sunday School, 4.75; Monticello, 8; Forest, 7;

Little Bahala, 4.44; Mt. Zion, 3; Hepzibah, 2; Enterprise, 8.05; Moss Point, 2.40; Ripley, 8.25; Academy, 5; Ashland, 1.85; Brandon, 6.05; Central Committee, 5; Jackson, 88.50; "Little Folks," 3.90; Mrs. Searcy, .75; Palestine, 9.25; Bethesda, 4.40; Palestine W. M. S., 3.40; "Little Folks," 5.35.

State Missions—Tillatoba, 10.25; Home B'd S. B. C., 250; A friend, 10; Hollandale, 11; Bks., 29.75; R. H. Mitchell, 3.30; Zion Hill, 3.36; Carrollton, 2.50; Mt. Zion, 15.18; Providence, 7.05; Mt. Pleasant, 8; Hattisburg, 40.90; Bro. Chambers, 2; Shubuta, 2.75; Mt. Manna, 2; Canton, 30.90; Samaria, 1; Gloster Baptist church, 10; Hepziba, 1; Durant W. M. S. 5; Mrs. Laird, 50c; Silver Springs W. M. S., 5; Hopewell, 5; Columbus, 59.25; Ocean Springs, 1.35; Mrs. Strode, 1; Mrs. Tichenor, 1; Smyrna, 13; Handsboro, 1.45; Good Hope, 14; Buckatuna, 3.50; W. J. David, 5; Grenada, 30.25; Sardis, 21.55; Duck Hill, 3.30; Kosciusko W. M. S., 5; Yokanookany, W. M. S., 1.10; Yokanookany, 3.50; New Hope, 2.15; Ebenezer, 5.65; Jerusalem, 3; Mt. Paran, 3.30; Gillsburg W. M. S., 2.50; Pickens, 16.10; Brookhaven W. M. S., 5; Fair River, 1; Mt. Olive, 4; Goodman, 22; Spr'gfield, 3.50; Pulaski, 1; Shelby, 5; Enon, 9.50; Meridian 1st church W. M. S., 14.90; Antioch, 9; Damascus, 7.40; Mt. Pisgah, 5.40; Estarbuchie, 5.15.

General Missions—Calvary, 10; Steens Creek, 44.50; Sessums, 1.90; McComb City, 18.90; Unity, 5.90; Bogue Chitto, 3.50; Smyrna, 3.60; Silver Creek, 9; Zion Association, 10.90; New Providence Sunday School, 5.30.

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Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y.

From Texas.

Dear Dr. Searcy:

Perhaps a word from central Texas and from a Mississippian may be interesting to your readers. I was born in Yazoo county, educated in Mississippi College and was for five years pastor in Yazoo City. It has been twenty-three years since I left my native State. Many whom I knew have died. Some have come to Texas and are among the best pastors and preachers we have. I meet these at every convention.

I have thought often of my first church, and have prayed for Miller, that God would make him a great power in his city. I only know the place and the people as I left them. Great changes have occurred in nearly a quarter of a century and I would hardly recognize the old landmarks with which I was so familiar from '71 to '76.

Texas is a great State. Josiah Strong says: "Lay Texas on the face of Europe and this giant, with his head resting on the mountains of Norway, with one palm covering London, the other Warsaw, would stretch himself down across the kingdom of Denmark, across the empires of Germany and Austria, across Northern Italy, and have his feet in the Mediterranean." When a man goes to Abilene, he thinks he is in Western Texas, but he soon learns that while it is one hundred and fifty miles west of Fort Worth it is the geographical center of the State—four hundred and fifty from El Paso west, and about the same distance to Texarkana, east.

Texas is not only grand in its "magnificent distances," and boundless resources, but in workers and in works. J. B. Gambrell leads us in mission work, and B. H. Carroll is at the head in efforts to place our Texas schools on firmer financial basis. These brethren have a great host of good men to stand by them and the Lord is blessing their labors.

Of course the Devil turns loose in Texas like he does sometimes in other states. We have him very largely over here just now. He has done us much harm and is still hurting us, but there is a limit to Satan's power, and will be an and to satanic work. Lovers of missions and workers for souls are praying earnestly for peace, and out of the confusion which now prevails, will come better things.

This section of the State has been visited by the most disastrous flood Texas ever witnessed. The Brazos river overflowed and spread over the valley to a depth of from five to thirty feet. The

flooded district was about 500 miles long and would average about ten miles wide. The loss in crops and buildings and stock, is estimated to reach fifteen or twenty millions of dollars.

How I wish brother, you may visit our convention in November. We will very likely meet in Dallas, so it will not be out of your reach. I want to extend to you a cordial invitation. May God bless you in your noble work.

Your brother truly,

W. C. FRILEY.

Mexia, July 17, '99.

Lemons as Medicine.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, malaria, kidney disease, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and \$1 bottles.

MOZLEY'S LEMON ELIXIR

Cured me of sick and nervous headache, I had been subject to all my life.
Mrs. N. A. McENTIRE.
Spring Place, Ga.

MOZLEY'S LEMON ELIXIR

Cured me of indigestion and nervous prostration. I got more relief, and at once, from Lemon Elixir than all other medicines.

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Indian Springs, Ga.

MOZLEY'S LEMON ELIXIR

Cured me of a long-standing case of chills and fever, by using two bottles.

J. C. STANLEY.

Engineer E. T. Va. & Ga. R. R.

MOZLEY'S LEMON ELIXIR.

Cured me of a case of heart disease and indigestion of four years standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULE DIEHL.
Cor. Habersham and St. Thomas Sts., Savannah Ga.

MOZLEY'S LEMON ELIXIR.

I fully indorse it for nervous prostration, headache, indigestion and constipation having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO.

West End, Atlanta, Ga.

till sept. 1
Mrs. R. S. Barber, Lebanon, Miss., writes: For 10 years have found Dr. M. A. Simmons Liver Medicine good for Constipation, Sick Headache, Rheumatism, Sour Stomach, Yellow Skin; Prevents Chills and Fevers. I once used Zella's, but found it not so effective.
till aug. 1

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July 27-47

THE BAPTIST.

PUBLISHED EVERY THURSDAY,
BY THE
Mississippi Baptist Pub'g. Co.,
AT
JACKSON, MISSISSIPPI.

PRICE: PER ANNUM \$2 00
TO MINISTERS 1 00

J. B. SEARCY, EDITOR
T. J. BAILEY, BUSINESS MANAGER.

Entered at the Post Office at Jackson, Miss.,
as mail matter of the second class.

Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrearages are expected to be paid when the paper is ordered to be stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscripts to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Do Not Forget.

Please read our rules on page 8 relative to obituaries. Every one, matters not how poor, can have 100 words printed free; but if any one desires more than 100 words published, he must enclose the cash with the copy for obituary.

If you fail to enclose the cash, do not be disappointed at the failure of the obituary to appear.

To Whom It May Concern.

Can there be such a thing as an invisible church member? If not, how can there be an invisible church? And if there can be an invisible church member, how may we recognize him? And if we cannot recognize the invisible church member, how are we to know that there is such a thing as an invisible church?

J. R. SAMPLE.

During the week we have had the pleasure of meeting in our office brethren R. D. Maun, W. R. Cooper, Z. T. Leavell and George Anderson. Come again, brethren.

EDITORIAL.

Plans.

Nothing of great importance was ever accomplished without a plan. Aimless effort is well nigh useless effort. In nothing is a good plan more desirable than in church work.

Usually those who have no plan do no work. A cast iron plan is not desirable.

One plan works well in the hands of a certain pastor, and a different plan works best in the hands of another pastor. One pastor can succeed at a given place well on a certain plan, and fail to succeed at another place on the same plan. It is necessary to have sanctified common sense to work any plan successfully.

With these established facts well understood, we ought to select the best plan our judgment approves, after prayerful study, and then see to it that the plan is worked for all it is worth.

It is a bad plan for a few members to take the lead in everything however efficient they may be. The very activity of some members tends to the dwarfing of others. This is a very common result in nearly all our churches.

A better plan is to have the church work divided up into departments. This means a vast deal of work for a pastor, to make a judicious selection of the right man or woman for the place best suited to their capacity.

Church members are sometimes like the man's horses. He said he had two horses, and he did not know which was the best. One was willing to pull all the load, and the other was willing for him to do it.

With a bad plan it is not strange that some are overworked, and others are not developed in work at all. Our plan ought to provide for something for each member to do, and then as much as in us lies, see that each member does his part.

In town and city churches department-plans offer much more ready fields than do country districts. In the former places some may act on invitation committees. Much can be done by attending hotels and other public places and either by distributing cards or otherwise, invite the guests to church. There are always strangers coming to town. A judicious committee can do much good by

looking after these new comers and getting them to attend at least some of the church services. In every town or city there are some sick people who have not friends to look after their wants. A committee to visit the sick can do a great work. Some churches have a committee on Discipline, which if well selected may do great good. Ladies Aid Societies are very useful when properly worked. The same is true of Societies among young people and children.

A good plan to collect mission funds is to have a judicious committee to look after each of the objects to which the church contributes, and let these committees each specially look after the work to which they are appointed. In this way each member of the several committees will feel a degree of responsibility, and will familiarize himself with the details of the work and will accomplish a vast deal more than would be done without a plan, and at the same time the members of the committee will be greatly developed. The plans of work in the country churches must differ somewhat from those in the towns and cities, but the same general principles can be carried out. By all means let us have plans and work those plans.

The Debt Paid—Some Particulars.

This afternoon about 1 o'clock the last act in the elimination of the debt of Howard College at East Lake and the Alabama State Baptist Convention occurred. The entire indebtedness of the College and the Convention is of the past. The debts annihilated were as follows:

Bonded indebtedness of Howard College, as evidenced by 8 per cent bonds held by the Union Trust Company, of Philadelphia, \$20,000.

Floating debt of Howard College, \$14,000.

Debt of the Alabama State Baptist Convention on account of State Missions, \$2,700.

Debt of the Alabama State Baptist Convention on account of ministerial education, \$1,000.

Total debt, \$37,700.

Present at the banking house of Steiner Brothers when Mr. B. Steiner, who had the power of attorney for the Trust Company, annihilated the bonds, were the following gentlemen: Dr. B. D. Gray, chairman of the board of trustees of Howard College; Dr. A. C. Davidson, of the Southside Baptist church, Dr. Gray's able coadjutor in raising the debt; Dr.

W. A. Hobson, of the East Lake Baptist church; Dr. L. Lewis, of Sycamore, Alabama; Dr. C. C. Jones, of East Lake; Dr. W. B. Crumpton, of Montgomery, Secretary of the State Board of Missions and Robert Jemison, President of the East Lake Land company.

The bonds were signed by W. C. Ward as president of the board of trustees, and the deed of trust by Dr. D. I. Purser, deceased. Dr. B. F. Riley was president of the College on July 7, 1890, when the bonded debt was created, and Prof. F. M. Roof is the President of the institution today with the debt wiped out.

The remarkable work of Dr. B. D. Gray in raising the money to eliminate this debt, and the wonderful success of himself and Dr. A. C. Davidson, his coadjutor in this task, are twice-told tales. The Baptists of Alabama know their record and hold them in the greatest esteem for the unfaltering faith, wisdom, tact and energy they have displayed. They deserve the laurel wreath that rests upon their heads.

Mr. D. L. Lewis had reason to feel proud of the day, although he himself did not allude to a particular circumstance. He gave \$6,000 to the elimination of the debt. A *News* reporter learned this from another party.

It is a day of great rejoicing among the Baptists of Alabama. Their State educational institution and their State assembly are both out of debt, and the denomination faces the future with the grandest prospects in its history in this State.

We print the above from the *Birmingham News* that our Mississippi brethren may rejoice with Alabama Baptists in their good fortune in having paid off all their debt. Dr. Gray, whom Mississippians love to honor, was a prominent factor and leader in the accomplishment of this great work. To raise \$37,700 in a few weeks in midsummer is marvellous.

Dr. H. F. Sproles left last Friday for Waynesville, N. C., where he will spend the month of August. He has not gone to get his health, but to keep it. This is a fine place for rest and recuperation. We would suggest that it might be economy for our Board and for Dr. Rowe, for him to spend a month there. His work is very arduous, and he needs a little breathing spell. The associational season will soon be on, and he ought to enter it in health and vigor.

NEWS AND NOTES.

Rev. R. A. Cooper looked in upon us a few minutes as he was going South some days ago.

President Heuraux, of San Domingo, was assassinated a few days since by one Caceres.

See Professor Thames notice of Poplarville High School. Write him for information.

See in another column advertisement for Capital College for Young Ladies, Nashville, Tennessee, and also of McComb City Female Institute.

Rev. E. L. Jones, of Lucknow, has just closed a fine meeting with his Liberty church. The church was much revived, and feels that it launches on a career of enlarged usefulness.

Jackson's new electric cars were put on July 31, to the great satisfaction of all. They seem to be doing fine work. The new \$20,000 bridge across Town Creek is being pushed to completion.

Jefferson Military College seems to be preparing for, and expecting to do, an enlarged work during the coming session. Our young friend, Landrum Leavell, a University graduate, is in the faculty.

Rev. W. L. A. Stranburg writing under date of July 29th, says: "Tomorrow we are to commence a series of meetings at New Hope, Zion Association. Pray for us that God may give his word power."

Brother R. A. Purser, so long pastor at Wesson, has tendered his resignation. It is not known whether it will be accepted or not. Brother P. has done a great work in Wesson. Indeed he is one of our strong preachers.

Our friend and brother, Dr. G. M. Savage, is pushing the Southwestern Baptist University vigorously and expects a large attendance this fall.

See his advertisement in another place in this issue.

Dr. W. T. Lowrey writes under date of July 31st, that he was called to Blue Mountain last week by telegram on account of the sickness of one of his children, but that he hopes to be out again in the interest of the College in a few days.

We acknowledge a kind invitation from our dear Bro. J. J. Shanks to attend the fifth Sunday meeting of Yazoo Association, held with the County Line Church, but owing to pressing duties to our paper along other lines, we could not attend.

Rev. R. J. Boone, of Brookhaven called in to see us on his way to assist Brother J. T. Simmons, of Sylvarena, in meetings at Bethany and Nebo. He expects to spend two weeks with Brother Simmons. May the Lord graciously bless their efforts.

We received a nice letter from Bro. T. A. Dodson, ordering THE BAPTIST sent to him. He has been ill for some days, during which many friends have visited him and comforted him. He spoke in eloquent words, agreeing with Cicero that friendship is about the only thing the usefulness of which all men agree upon. We trust by the time these words reach Bro. Dodson he will have recovered entirely.

In another column will be found the splendidly displayed advertisement of the Hillman College. This is an old institution. Many of the most useful women in the State were graduated from her halls. President Wharton has associated with himself in this work Prof. L. T. Dickey, well known in our State as an educator. The management is equipping this school more thoroughly than ever, with new pianos and other facilities. A large number of girls are expected next session. For fuller information, address Geo. Wharton, President, Clinton.

The election of new incumbents seems in order. New men have recently been elected to a trio of important offices. Dr. E. Y. Mullins to the presidency of the Seminary, Louisville; Dr. F. H. Kerfoot to the secretaryship of the Home Mission Board; and Dr. Thomas S. Barbour as corresponding secretary of the Missionary Union. It is worthy of note that Dr. Barbour has four brothers in the ministry, making five preachers out of a family of six. One of these is rector of a Protestant Episcopal church in New York city; the others are Baptists.

The *Baptist Missionary Magazine* is authority for the remarkable statement, "that there are now fourteen Baptist churches of Boston and immediate vicinity which are pastorless, many of them among

our most important fields, like Clarendon-street, Dudley-street, the First Baptist Church of Boston, Newton, and since Dr. Mullins resigns, the Newton Center Church, Brookline, Allston, Beverly, and the First and North-avenue churches in Cambridge, all among the most important fields. The filling of these vacancies is an urgent necessity and will constitute nothing less than a revolution in the ministerial equipment of the Baptist churches of larger Boston."

If these were weak country churches, these vacancies might be explained upon the idea that they were not able to pay pastors, but these churches are able. Another cause must be sought.

Rudyard Kipling makes the following sensible remark about the condition of women in India:

"What's the matter with this country (India) is not the least political, but an all-round entanglement of physical, social and moral evils and corruptions, all more or less due to the unnatural treatment of women. So long as the system of infant marriage, the prohibition of the remarriage of widows, the life-long imprisonment of wives in a worse than penal confinement, and the withholding from them of any kind of education or treatment as rational beings continues, the country cannot advance a step. Half of it is morally dead and worse than dead. It is right here where the trouble is, and not in any political considerations whatsoever."

The condition of a nation depends upon the women. Educate woman and raise her to the sphere God intended her for, and you elevate the nation. Take her out of her sphere of rights and privileges and you depress and degrade a nation.

Poor India! May the light of the world pervade her dark recesses, until woman shall be recognized as man's equal; and side by side they walk in God's fear.

The *Standard*, of Chicago, has a fine likeness of Dr. E. Y. Mullins, on its first page, with the statement, "Newton's new president." For a very unusual thing *The Standard* was caught napping this time. Dr. Mullins is none other than the new president of the Southern Baptist Theological Seminary, Louisville, Ky.

Starkville, Miss., July 31, '99.

I have been here about three weeks, two of which we have been in a meeting. The Lord was

with us and gave us a good meeting with good results.

I have been pleasantly received by our people. On the arrival of my family arrangements had been made by the members of the church to receive them. The pastor's home had been supplied with such things as we would need to commence house keeping with.

The outlook is encouraging. The membership is alive to the work not only in our own, but throughout the State. They are awake to the importance of all the denominational enterprises. I see in this as well as in many other things in our church, evidences of Bro. Seller's wisdom and prudence. Surely he was a great man.

When our church can be used, any way we are at your service. Let us hear from you when you need us.

May God bless all our work in Mississippi.

M. K. THORNTON.

A Glorious Revival.

Dear Bro. Searcy:

We have just closed a series of meetings at Enon, Miss., leaving the pastor, Bro. W. R. Johnson and his faithful flock greatly revived and rejoicing over the gracious outpouring of God's blessings upon them during the meeting.

The Lord attended every service with the power of his spirit and there were seen stalwart young men and women convicted of sin and death, who came boldly and surrendered at the cross of Calvary and were saved with an everlasting salvation, made happy in Christ Jesus, and many others who were seeking salvation almost persuaded. May the Lord help them to keep on until they have found him precious to their souls. Bro. I. L. Allman, Bro. Patrick and the writer did the preaching. Bro. Johnson, is doing a good work; his people are wide awake to duty. May the Lord bless his work wherever he may go and give him success. God bless THE BAPTIST and may the time quickly come when it will be read in every Baptist home in the State and adjoining states because of its influence for the furtherance of the cause.

Yours in the work,
I. B. QUINN.

Summit, Miss.

The Copiah Baptist Association will convene with the Bethel church, eight miles east of Hazlehurst, August 31st, 1899.

Yours truly,
JOHN P. HENRY, Clerk.

Temperance.

The Economics of the Drink Traffic.

The moral side of the drink problem is not the only one. Christian people rightfully magnify the moral evils of drunkenness, but the economic side ought not to be overlooked. There are future woes for the unrepentant drunkard; too often there is a very present hell for him and his here on earth. Moreover, there is the social side of the liquor problem, and sometimes all three aspects, moral, economic, and social, are so thoroughly mixed up in the minds of people that they are possessed of faulty ideas of each, just as a camera may produce a correct composite photograph which shall be entirely incorrect of each individual.

An ample discussion of the economic questions involved in the drink traffic, from the point of view of the temperance man, will be found in the paper read by Mr. D. D. Thompson of the *Northwestern Christian Advocate*, at the recent Epworth League Convention. The writing of the paper well says:

We must realize that the question is economic as well as moral, and while devoting no less attention to its moral aspects, we must give special attention to the economic. We must realize, also, that sentiments alone will not win victory. The struggle with the drink traffic is war, and it will be a long war. Warfare is a business, and, other things being equal, that side wins which so regards it and studies its details, as business men study the details of their business to meet competitors. This must be done in the warfare against the liquor traffic.

The paper proceeds to show the immense vested interests of the traffic with its 161,433 large and 63,500 small establishments; its capital, \$957,162,907; its proprietors numbering 473,274. "Its profitability has attracted to it as an investment a number of men of great wealth and financial power in other lines of business. These men represent a greater amount of wealth than is invested in the liquor traffic itself, and their influence in politics, irrespective of party, we may be sure, will be used from purely selfish motives to sustain that traffic."

The public revenue derived from license and taxation, reaching the vast yearly amount of \$171,912,198.66, makes the traffic part and

parcel of the life of the state. It is so important a factor in the payment of governmental expenses as to render any effort to interfere with it a matter which concerns the pocketbook of every citizen and the appropriation bill of every session of congress. Mr. Thompson shows how intimately the liquor traffic is connected with politics and declares: "The traffic will not retire willingly. Before it leaves great statesmen may be driven from public life on its account, old parties may be destroyed and new parties with new leaders may arise, but the liquor traffic will be destroyed, and those seats at the president's table will be vacated."

He notes the intimate relation of liquor drinking and selling to the labor problem. With 15,000,000 drinking men in this country, and these in too large proportion among the laboring men, the complications which drunkenness produces in strikes and in social and economic conditions are, indeed, momentous. The paper discusses this phase of the problem at some length.

There is reason for hope, however, Mr. Thompson thinks:

The liquor problem is being studied in new aspects. It is realized that dreadful as are the evils resulting from the use of intoxicating liquors, and deserving as is the traffic of bitter denunciation, these evils have not been and cannot be corrected by denunciation of those engaged in the traffic or of those who do not think that prohibition is the only remedy. The wise method is to learn every secret of its strength and weakness and attack each by the means that may be most effective. This is being done by many persons who are studying this problem in the purely scientific spirit.

How to Vote.

There have been several articles in the paper in regard to how Christians should vote. All of which are good, and I fully endorse them, and think the expression "vote as you pray" the very essence of wisdom and Christian duty.

But there has arisen in my mind questions and doubts which I think will bear thought and prayerful consideration.

To what extent are primary elections or any method of nominations consistent with Christian duty and profession?

It is generally considered that those who participate in primaries or conventions are honorably bound to vote for the nominee.

GEORGETOWN COLLEGE.

GEORGETOWN, KENTUCKY

Owned and controlled by the Kentucky Baptist Education Society. A college for young men and young women. Chartered in 1829; 21 instructors; 13 departments; attendance last year 406. In the heart of the Blue Grass Region; accessible by three lines of railroad. Buildings new, with all modern improvements. Children of active ministers of the gospel, and young men who give evidence of a call to the ministry, are given their tuition. For further information, apply to ARTHUR YAGER, Ph. D., Chairman of Faculty.



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Saves Much Time and Money,

Graduates successful in business and in professions.

For Catalogue, address,

J. T. MURFEE, Marion, Ala.

Now is this an iron clad obligation without any reservation, or has the voter some reserved rights, and if he has, who is to be the judge as to the extent of these reservations?

If under all circumstances a voter who has participated in a nomination must vote for the nominee without any consideration of his qualifications, mentally, physically, or morally, it is obvious that Christians will often be compelled to vote for men whom they know to be morally totally unfit for the office or the support of any conscientious Christian, thus contradicting their professions.

I sometimes hear some one who has voted ten, fifteen, or twenty years say that he has never scratched a ticket, and he boasts of it. Well, such an one must surely have no mind of his own, and is willing to be dictated to without regard to patriotic or religious principles, or he must love his party better than his country, or his Christian and moral duties. We know that good men are not always nominated for office, or I should say that bad men sometimes are nominated.

In a case of this kind, I think the voter has the reserved right to refuse to vote for the nominee whom he knows to be unfit for the position. Otherwise how is a party to be induced to put out its best men?

We know that men who do the most in bringing about nominations are not generally the best men, and those who have the greatest desire for the well being of society and the country.

Suppose a common drunkard or

gambler, or otherwise immoral man should get the nomination for governor and is elected. What a spectacle would we have!

A governor of the great State of Mississippi, (as politicians love to put it), getting drunk, or being constantly asserting through the newspapers that he has not been drunk for a long time. Or that he has every now and then, to defend his veracity or other moral obligations. We would then hang our heads in shame, instead of as now, holding our heads erect and being proud of our state government.

It seems to me we are trusting too much to parties and we should put our trust more in God and elect good christian men to all positions. A party platform is worth nothing if we elect men who care more for their party and their own advancement than the good of their country. Both the great political parties are now denouncing trusts and the destruction of competition. But neither of them is going to do anything more than hold out a promise to the people until they become accustomed to the infliction and forget about it. Party nominations to be supported without regard to any kind of qualifications may build up a party and probably does but it is at the expense of the government, to the detriment of the best interest of the people. It is time to begin to think of other things than the building up of parties, especially now that there is practically only one party in the State. And we ought to have no drunkards in our legislative hall, on the bench or in the gubernatorial

chair, or even in less responsible positions if every participant in a primary is honorably compelled to support the nominee without regard to character qualification or other circumstances; it becomes christians seriously to consider if they can participate in them.

Funeral Sermons.

The temptation to say something at the funeral which will be pleasing to those most intimately connected with the deceased has developed into a custom which is both pernicious and ruinous in its effects. While the world is full of unregenerate people, and while preachers continually urge these to repent and believe in order to be saved, it would seem, if we are to judge by the funeral sermons, that these un saved people never die. I have heard funeral orations over all kinds and conditions of men and in nearly every instance the impression made by the discourse was that the deceased had more virtues than vices and was then rejoicing in heaven. I will give just two instances which I recall.

Some years ago a man who had been on a drunken debauch for a week or more, went to a horse race and while there in the crowd, his entire system soaked in liquor, and his intellect completely paralyzed by excessive drink, fell in a dead faint and never spoke afterwards. The funeral was largely attended and the preacher pronounced a fulsome eulogy, holding up the many Christian (?) virtues of the deceased and finally landed him high up in heaven. As the crowd left the church one man remarked to a companion, "Well, if that fellow has gone to heaven I'll swear I'm all right."

On another occasion a young man died. He was a generous, popular fellow, had many very warm friends and his family were of course deeply grieved. He had never expressed any desire to be a Christian, lived entirely for the world, and so far as men could see cared for none of the things that make for God and religion. At his funeral the preacher dwelt at some length on his many virtues and smoothed over the things which would debar him from heaven and left the impression that he had gone as straight to glory as Paul or John. A young man who heard it told me that all the companions of the deceased were delighted with the sermon, it was beautiful, but, he said, "if that boy went to heaven I do not see any

use for preachers or churches." He knew the life of the young man better than the preacher.

It is not necessary to tell people that a dead person is lost, that would be offensive and unnecessary. I believe that funeral occasions should be used for the benefit of the living, and if a sermon is preached at all, it should be on the line of the uncertainty of life and the certainty of death. Nothing should be said which could be construed into an argument for salvation in any other way than that which is laid down in the New Testament: repentance toward God and faith in the Lord Jesus Christ. If a man dies out of Christ he is lost, no matter what other good qualities he may have, and eulogies which go so far as to make the impression that salvation can be secured upon other terms are radically wrong, because violative of the teachings of the Bible.

JOHN T. BUCK,
Jackson, Miss.

McComb City Female Institute

A high grade school for girls and young ladies. Academic and collegiate courses cover the schools of English, Latin, Greek, French, German, Mathematics, Natural Science, Philosophy, History and Civics. Special teachers for Elocution and Music. Students will be under the best social and religious influences.

J. L. LOGAN, Prest.,
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July 27 6t

Annual Meeting

YOUNG PEOPLE'S CHRISTIAN UNION,
UNITED PRESBYTERIAN CHURCH
OF NORTH AMERICA,

Pittsburg, Pa., August 2d-7th, '99.

For the above occasion all coupon ticket agents of the Mobile & Ohio Railroad will sell tickets to Pittsburg and return at rate of One Fare, tickets limited for return passage to August 16th, with privilege of further extension to Aug. 31st on payment of fee of 50 cents.

Poplarville High School.

362 students, 130 boarders, new buildings, able faculty.

8th session opens Sept. 4th, 1899. Send for catalogue.

W. I. THAMES, Principal,
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A TEXAS WODNER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, semiall omission, weak and lame back rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL,
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For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

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Feb. 25-12m.

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Shortest Route to Deep Water from the great trade centers of the food producing portions of the country.

Property, though cheap now comparatively,

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Write to me or come to see me at Hattiesburg, Miss.

L. E. HALL.

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When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

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C. M. SHEPARD,

General Passenger Agent,
J. T. ROE, Gen'l Traffic Manager,
Mobile, Ala.

HOME READING.

Ham-Smelling as a Business.

To the long list of curious and unusual occupations by which men live, the *Kansas City Star* adds that of the "ham-smeller" in a packing-house. His duty is to inspect meat products and judge of the soundness.

The ham-smeller's only tools are long steel trier and his nose. He stands in a barrel to keep his clothes from being soiled by the dripping brine, and the hams are brought to him by workmen. A ham is laid before him, and he plunges his sharp-pointed trier into it, withdraws it and passes it swiftly beneath his nose. The trier always goes down to the knuckle-joint.

In testing meat in that manner the man with the trier judges by the slightest shade of difference between the smell of one piece of meat and another. The smell of the meat is almost universally sweet, and that is what he smells; the slightest taint or deviation from the sweet smell is therefore appreciable. It is not the degree of taint that he expects to find, but the slightest odor that is not sweet.

When he detects the odor he throws the meat aside, and if it is not unwholesome it is sold as "rejected" meat, but if it is tainted it goes to the rendering tank. The ham-smeller smells meat from seven o'clock in the morning until five o'clock at night, and his sense must never become lulled or inexact, or his usefulness would be at an end.

Ham-testing is not a pursuit dangerous to the health, as tea-tasting is supposed to be, but the ham-smeller with a cold in his head is like a piano player who loses his arm in a railroad wreck.

—Comp.

The mania for sensation and novelty is the bane of modern church life. It seems that but few professors are free from its influence. Real level-headed, steady going Christians are needed in these days of restlessness, excitement and adventure. It frequently occurs that when a church is in an apparently healthy condition, some wild, erratic adventurer will pitch his tent in the suburbs, or inveigle the various pastors into a "union meeting" and then proceed to belittle regeneration, magnify sanctification, every plodding piety and extol sky-rockets holiness. Under the magic of the speaker's

gaze, and magnetism of his presence, Baptists, Methodists, Presbyterians, are so hypnotized that they will even applaud the most infamous attacks on preachers, brothers, sisters, young and old. A few in each denomination will absorb the virus of this new fever, and soon they will work the whole church into scenes of disorder, interrupt the ordinary channels of Christian work, unsettle pastors, discourage modest workers and disgust intelligent observers. How long will it be until pastors and churches will realize that all that justifies the existence of their organization and labor in their own way at one time, justifies it all the time? If a church is competent to hold its separate service on Sunday it is competent to hold its own revival. It is a shame that sensible people will adopt doctrines and methods that are the palpable "stock in trade" of irresponsible itinerants who are making merchandise of their oddities and crudities. Another method of this baneful tendency is the abandonment of old-fashioned worship and the introduction of schemes and attractions for the sole purpose of drawing the people. Ornate houses of worship, massive organs, solo quartette singing, twenty-minute sermons, and ever so many things in this line, are put in the place of congregational singing, doctrinal sermons and fervent prayers. In fact the real hearty fellowship has been displaced by cold formality; gospel preaching supplanted by catchy essays to tickle the fancies of those who neither think nor care to be worried with the serious thoughts of others. These are times when we need to confess that "all is vain unless the spirit of the Holy one comes down" and when the spirit comes we will enjoy the "old time religion."—*Arkansas Baptist*.

New Salem Church.

We have just closed a most precious meeting at our church.

Bro. H. M. Long, our beloved pastor, did all of the preaching.

He preached two sermons each day, spending the rest of his time visiting from house to house doing pastoral work. There were seven additions to the church. Fifteen dollars were collected for State Missions.

The Christian spirit of the church has been very much revived, and we feel that much and lasting good has been accomplished.

We feel that the Lord has been with us and blessed us and caused his face to shine upon us.

"Behold how good, and how pleasant it is for brethren to dwell together in unity!"

Bro. Long is a very zealous and earnest minister, and has quite a great influence for good over the people of this community.

Our church is in a prosperous condition. We have a very interesting prayer meeting and Sunday School.

Many good wishes for the success of *THE BAPTIST*, which we think is a very excellent paper.

We fully appreciate *THE BAPTIST*, but we would not like to say that it is better than the *Layman* for fear that Dr. Johnson might hear.

SARAH MINTER.

Caledonia, Lowndes county, Miss., July 26th, 1899.

It is sometimes said that the failure of so many churches to contribute to missions is due to the pastors. These non-contributing churches are nearly if not quite all village and country churches. They pay small salaries. Their pastors are poor men, for the most part. One of these country pastors, was, the other day, discussing in our presence, this question. In ability, as a preacher, he is above the average of country preachers. Besides, he is a faithful pastor and in thorough sympathy with missions. But he is poor. From one year's end to the other, it is nip and tuck with him to make ends meet. We shared the hospitality of his humble home. That home is a stranger to all luxuries and to many comforts and conveniences as well. There are several bright children but they have few privileges. This preacher and father poor man, discussed his and the thousands of like situations with serious frankness, and without any accent of complaint. He expressed himself as believing that many people are disposed to be too hard on the poor preachers. He stated the case something like this: "Of course these village and country preachers, taking them as a whole, do not do as well as they might. Some are inexcusably delinquent. But there is a viewpoint from which it seems almost a wonder that they do as well as they do. These pastors are human. They have human feeling, human weaknesses and human wants—yes, and human pride. Their salaries are small—very small. Their families are often large and dependent. To provide for the necessities of life keeps their noses to the grindstone. They are simply hard run for bread and clothing. Now they can't give much if anything to the

cause of missions themselves, and this fact has a tendency to take the heart out of them when it comes to preaching to others to give. And then the pastor being hard run himself, he comes to feel that his members are too, he has no heart to press them. The hard-run condition and dependent attitude to which the poor pastors have been reduced, accounts in great part for their failure to develop the churches in mission giving."—*Word and Way*.

A Word With Our Church Clerks.

My Dear Brethren:

As the Associational season will soon be upon us you will be instructed to prepare the letter from your church to the Association.

Will you please allow me as Statistical Secretary of the State Convention to suggest that your letter contain full information about your church and its work.

In addition to the usual items give value of church property, including church lot. Give Sunday School statistics in this way: Number of schools, officers and teachers, and the number of pupils enrolled; also amount paid for literature, missions, and education. Add all the columns and make your letter as nearly perfect as possible before putting same on the blank forms. Your church will then be much pleased when the letter is read for adoption in conference; the Associational clerk will be delighted and your Statistical Secretary will greatly appreciate your co-operation in preparation of the annual report for 1900. Yours fraternally,

A. J. MILLER.

Yazoo City, Miss., July 31st, 1899.

If the pastor is made of worthy stuff, he is a man of fine feeling. He is deeply sensitive to the conditions and needs of his work. He wants it to prosper for the work's sake. He is capable of the sorest grief when things go wrong. He craves sympathy and co-operation as a thirsty man craves water. His heart bleeds over the apathy and detentions of his people. While he recognizes the fact that he must have his salary his feeling is that it is secondary and incidental. He does not preach for a salary for the sake of the salary, and it grieves him to think that there are members of his church who feel that if the pastor gets his salary he ought to be satisfied, and that they are absolved from all duty when they have paid their little part of the pastor's salary.—*Ex.*

Meetings of Associations

YALOWUSHA—Providence, 14 miles south-east of Grenada, Thursday before 4th Sunday in August.
GENERAL ASSOCIATION—Beulah Church, 13 miles north Hickory, Saturday before the last Sunday in August.
WEST JUDSON—Longview, near Sherman on K. C., Tuesday before 1st Sunday in September.
TIPPAH—Ashland Church, Thursday before 1st Sunday in September.
LEBANON—Eastabuchie Church, Thursday before 1st Sunday in September.
STRONG RIVER—Liberty Church, (Harrisville) Friday before 1st Sunday in September.
SUNFLOWER—Refuge, Friday before 1st Sunday in September.
ABERDEEN—Verona, Tuesday before the 2d Sunday in September.
JUDSON—Bethel, 13 miles east Tupelo, Thursday before 2d Sunday in September.
OXFORD—Pilgrim's Rest Church, Thursday before 2d Sunday in September.
CENTRAL—Terry, I. C. R. R., Wednesday before 2d Sunday in September.
COLUMBUS—Bethesda Church, Oktibbeha county, Friday before the 2d Sunday in September.
PEARL RIVER—Shiloh Church, 12 miles south-west Columbia, Saturday before the 2d Sunday in September.
CHICKASAW—Philadelphia Church, 15 miles south-west New Albany, Tuesday before the 3d Sunday in September.
ZION—Milegan Springs Church, Thursday before 3d Sunday in September.
TISHOMINGO—Famington, 4 miles east Corinth, Friday before 3d Sunday in September.
MT. PISGAH—Sulphur Springs, Scott county, Saturday before 3d Sunday in September.
TALLAHALA—Pleasant Grove Church, 11 miles south-east Sandersville, Saturday before 3d Sunday in September.
SOUTH MISSISSIPPI—New Hope Church, Saturday before the 3d Sunday in September.
YAZOO ASSOCIATION—Greenwood, Wednesday before 4th Sunday in September.
UNION—Fellowship Church, Jefferson county, Friday before the 4th Sunday in September.
FAIR RIVER—Monticello, Friday before the 4th Sunday in September.
SPRINGFIELD—Forest, Saturday before the 4th Sunday in September.
BOGUE CHITTO—Topisaw Church, 10 miles east of Bogue Chitto, Saturday before 4th Sunday in September.
CHICKASAWHAY—Fairfield Church, 10 miles south of Shubuta, Saturday before 4th Sunday in September.
RANKIN COUNTY—Union Church, 20 miles south-east Brandon, Friday before 1st Sunday in October.
COPIAH—Bethel Church, 8 miles east Hazlehurst, Thursday before 2d Sunday in October.
MISSISSIPPI—Bethlehem, Amite county, Friday before 2d Sunday in October.
PEARL LEAF—Concord Church, Zion Seminary, Saturday before 2d Sunday in October.
LOUISVILLE—Flower Ridge, 4 miles south Louisville, Saturday before 2d Sunday in October.
TRINITY—Spring Creek, Friday before the 2d Sunday in October.
MAGEE'S CREEK—Crystal Springs Church, Marion county, Saturday before the 2d Sunday in October.
KOSCIUSKO—Hebron Church, Friday before 3d Sunday in October.

COLD WATER—Longtown Church, Wednesday before the 3d Sunday in October.

DEER CREEK—Itabena, Thursday before the 3d Sunday in October.

TOMBIGHEE—Mt. Pleasant, 7 miles north of Fulton, Saturday before the 3d Sunday in October.

CHOCTAW—Dry Creek Church, Winston county, Saturday before the 3d Sunday in October.

HARMONY—Good Hope Church, (Madison) Saturday before 4th Sunday in October.

CAREY—Union Church, 2 miles east White Apple, L. N. O. & F., Friday before 1st Sunday in November.

HOBOLACHITTO—Corinth Church, 6 miles south Nicholson, Wednesday before the 2d Sunday in November.

CHESTER—Mt. Pisgah Church, 8 miles south Eupora.

SCOTT COUNTY.

Our Orphanage.

In my report of the last two days of the Convention last week, I failed to mention the Orphanage Report. The reason I forgot it was that I was out when the report was read, and during the discussion. The report, I understand, urged our churches to make the Orphanage a regular object of prayer and contributions. We have frequently allowed Brother Foster to become seriously embarrassed. This ought not to be. There is great need just now that many contributions should be sent in. Surely if there is one line of our benevolence that ought never to be neglected, that one is the Orphanage. I hope *THE BAPTIST* will publish the report from the minutes of the Convention.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

W. T. LOWREY.

July 31, 1899.

Eastfork Meeting.

Dear Bro. Searcy:

We closed our annual meeting at Eastfork yesterday. The pastor did all the preaching. This makes twelve protracted meetings we have held at this place. The church was helped, and we received five accessions. My health is better now than it has been for years. Am preaching every day, with ease. The school opens first Monday in September. The outlook is very good, and we will continue to do business at the same old stand. The Old Reliable, on Orthodox corner.

J. H. LANE.

July 29th, 1899.

The United States Immigration Inspector is said to be enroute to Louisiana to inspect the alleged Italian contract labor.

Mississippi Normal College
HOUSTON, MISS.

The M. N. C. will open its eighteenth session Sept. 5, 1899.

This school offers exceptional advantages to both rich and poor. The lessons of economy and industry learned here are helpful to the rich and extravagant, while it makes an education possible for the poor. The thorough work and competent corps of teachers merit the support and patronage of the best people and those desiring a first class education.

This school maintains, in the literary department:—English, Scientific and Classical Courses; in the Business department, Penmanship, Com. Arithmetic, Com. Law, Business forms, Book Keeping, Banking, Railroad and Stenography; in the Art department, Drawing in pencil and crayon, oil painting, pastels—both from copy and nature;—in music, lessons on piano and stringed instruments, also a thorough course in voice; in elocution, reading, gesticulation and declamation; in the industrial department, theory, art and practice of cutting and making dresses. Arrangements have been made for about twenty boys to pay one half their expense by work three hours per day; this work to be done outside of school hours.

A large gymnasium has been fitted up and physical culture will be made a special feature of the school exercise.

EXPENSES:

Board—monthly in advance.....	Per Month.	\$ 8 00
Board—5 months in advance.....		7 25
Board—10 months in advance.....		6 50
Tuition in Literary department in advance.....		\$2 00 to 4 00
Business Course (including stenography).....		25 00
In any of the special departments (music or art).....		3 00

Boys who wish to pay expenses by work will send before August 1, \$5.00 as a guarantee. They will then pay \$20.00 on entering school in Sept. and \$25.00 Dec. 1, 1899. This amount with their work of 3 hours per day will include all necessary expenses except books and laundry, which will average not more than \$5.00 each per session. When time from work is lost on account of bad weather or sickness, it can be made up on Mondays or in June after school closes.

STATISTICS:

Enrolled past session.....	408
Graduates in Literary department.....	9
Graduates in Business department.....	12
Graduates in Stenography.....	2
Counties represented.....	32
Teachers employed.....	15

School non-sectarian, pupils attend the Sunday-School and church of their choice.

Pupils who come from a distance receive such care and consideration from both teachers and citizens that they soon feel at home in Houston.

CHARACTERISTICS OF THE SCHOOL:

Honest hard work is at a premium.
Honor given to merit, regardless of wealth or opposition.
Teachers sympathetic and kind—always encourage and stimulate the timid.
Needs of pupils individually and school as a whole discussed in the faculty meetings each week.
Teachers and best people of Houston look after the morals of the pupils.
Buildings commodious and comfortable.
Library free to all pupils.
Girls board in dormitory under direct supervision of Mrs. Abernathy and the other lady teachers.
Boys board in the best private families in town.
Send for the New Catalogue after July 1, 1899, to

H. B. ABERNATHY, Houston, Miss.

Southwestern Baptist University.

JACKSON, TENNESSEE.

Academic and Collegiate courses cover the Schools of English, Latin, Greek, Hebrew, French, German, Spanish, Mathematics, Natural Science, Philosophy and History. English includes Anglo-Saxon and Old English as well. Upon application, special information will be given in regard to other departments—the Business Department, or that of Stenography, of Oratory and Physical Development, of Theology, of Music of Law, or of Pedagogy. There are three literary societies which have annually a large membership. Besides these, there are the J. R. G. Society, of Religious Inquiry, a missionary society and three Greek letter fraternities.

Excellent facilities for boarding students at actual cost. Young women board in Everett Lovelace Hall; young men in W. T. Adams Hall. Where parents wish to enter their children at a fixed amount, the Executive Committee has agreed to give college fees, board, light, heat and rent to students in college classes for \$67.50. Young women in Everett Lovelace Hall pay somewhat more.

The city of Jackson claims 18,000 inhabitants. It has water-works, sanitary sewerage, electric cars, electric lights, telephone and all modern improvements. Among the hundreds of students who have been in attendance from all parts of the country, there has not been a death among them for six years. Catalogue will be sent on application.

G. M. SAYLER, President.

We will make to any one sending us a photo, a Life-Size Oilette, Crayon or Pastel Portrait Free of Charge to introduce our superior work. Exact likeness, highly artistic finish and prompt return of small, photo guaranteed. Send us your photo at once

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Obituaries.

A Just Tribute

By request of Mrs. Glenn, president of our Missionary Society, I will attempt to pen a few lines relative to our deceased Sister, Mrs. Sallie Freeman, who was ever ready, and willing to assist in performing work for the Master.

She gave her heart to God when young, consequently by never looking to Him as the author, and finisher of our faith, she was enabled to have this beautiful Christian life for us to emulate. Her home was a shelter for at least a score of children who were bereft of parents. She stood as it were at the very threshold with outstretched arms to receive them. And in her training to fit them to meet the trials, and vicissitudes of this life, she always impressed upon them the very great importance of preparing for a higher, more sublime life beyond the grave.

On the 4th of this month, being July 1899, God sent a convoy of angels to bear her to that home not made with hands, eternal, and in the Heavens. We cannot see, we do not know, but just as sure as God reigns her life-work was ended, and when the mists have rolled away, we are taught in that blessed Book of books we shall know as we are known, and see as we are seen. Eternity will reveal her mission as being a grand one. And now with the sweet assurance that Jesus is our Savior, entertaining the spirit of resignation, we can with an eye of faith look across the river into that blessed beyond and anticipate realizing life's scattered links being gathered up, and vibrating through ceaseless ages of eternity.

MRS. ALALA DENNIS.

Eliza Jones.

Eliza Jones was born in Rankin county, Mississippi, May 27th, 1852. Died July 7th, 1899. She was the oldest daughter of Bro. Jesse Norwood of blessed memory. She joined the Baptist church early in life and was a devoted Christian. She was married to Thomas Jones, of Hinds county, Mississippi, in the year 1876, and was the mother of ten children. Sister Jones loved her Savior and did "what she could" to advance his cause. During her last years she was a great sufferer, but she "endured as seeing him who is invisible." She died in the Lord, and now lives with him in Paradise.

J. L. P.

Mamie Stella Curtis.

At the home of her father, four and one-half miles east of Summit, July 25th, 1899, at 10:40 P. M., Mamie Stella Curtis, daughter of Thos. S. and Mattie Curtis, aged 22 years, 5 months and 19 days. She leaves a grief-stricken father and mother, two brothers, four sisters, a host of relatives and friends without number.

Mamie was a Christian in the true sense of the word, and died in the full triumphs of a living faith in Christ.

The funeral was conducted by Rev. S. W. Sibley, her pastor, after which she was gently laid to rest just out in front of her home according to her request.

UNCLE,

God intends that your influence, as a Christian, shall be, practically unlimited and divinely reproductive. You are not to hoard the

riches of his grace, but to give them forth freely to others. Your conversion ought to mean much to your home, to your community, to the world. Saul of Tarsus converted! What does that mean? It means, it is true, the changing of a bold, defiant persecutor into an earnest, courageous missionary of the cross. But, I tell you, it means vastly more than that. It means flashing across the sky of ignorance and superstition of one of God's comets—a grand and mighty soul—leaving a trail of light. It means Greek philosophy refuted. It means the preaching of the gospel before the courts of Athens and Rome. It means the writing of the eighth of Romans and the Epistle to the Ephesians. It means the imprint of the gospel of Christ upon the history, the literature, the civilization, the institution of this globe. It means that the influence of Paul will live to the farthest cycles of eternity.—*Ex.*

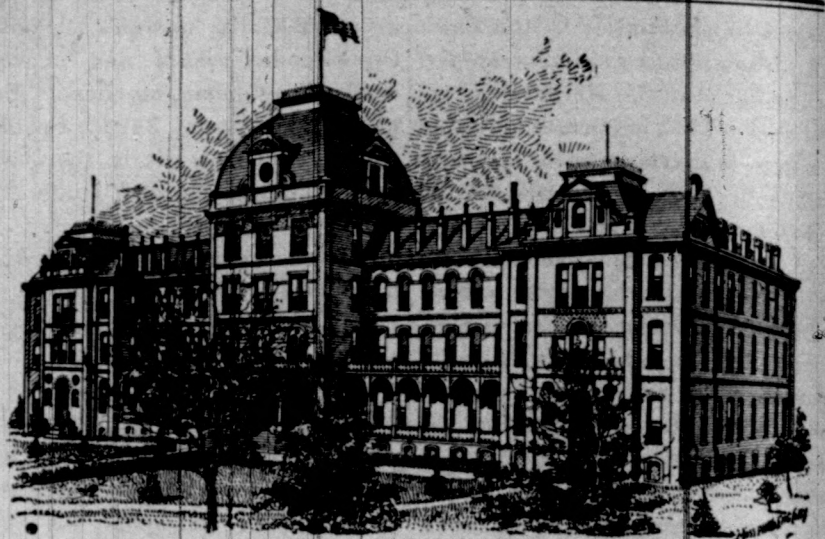
Facts and Fancies.

It is a fact that printers sometimes make a mistake, and occasionally writers are to blame. But I did not say of Aberdeen that acquaintances of his "children" were living there—it was of childhood. It was in 1847 that the writer was in Hernando, not 1849. It was his first attendance as a "delegate"—his father was Recording Secretary. His nephew is W. D. McRaven, not W. C., as reported.

The General Association of Mississippi Baptists is largely misunderstood. It was not organized "in opposition to the Convention," but to supply a field then unoccupied. It is emphatically a missionary body—the Second Article of its Constitution reading thus:

"The object of this Association shall be Domestic Missions in Mississippi, Indian Missions amongst us and in the Territories of the West, Foreign Missions in all parts of the world, the cause of Education generally, and especially to aid poor brethren preparing for the gospel ministry, and other works of Christian benevolence."

In 1897 this Association had in its employ five missionaries to the whites, part of their time, and four among the Indians; besides sustaining a missionary in Mexico. In these departments about \$1,000 was expended. The three oldest preachers in the body are Elders N. L. Clarke, Wm. Thigpen, and J. P. Johnston. These men are all sound in the faith and have labored long and cheerfully in Southeast Mississippi, at great personal sacrifices, and have done much to



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Superior instruction offered in CLASSIC, SCIENTIFIC, LITERARY, ELECTIVE and GRADUATE COURSES. MUSIC, including PIPE ORGAN and VIOLIN, ART EXPRESSION, Business Courses. 26 OFFICERS AND TEACHERS from best COLLEGES and CONSERVATORIES in EUROPE and AMERICA. 135 BOARDERS in addition to large day patronage last session.

THE JUDSON IS NOT A CHEAP SCHOOL, BUT OFFERS THE BEST ADVANTAGES AT THE LOWEST ATTAINABLE COST.

The Sixty-Second Annual Session Begins Sept. 27.

Send for Catalogue or other information to

ROBERT C. PATRICK, D.D., President,
Marion, Alabama.

July 27-4t

shape its destiny. Strange as it may seem, this Association led off in general State missionary work, before the Convention took strong hold, and also in Sunday-School and Colportage work.

Nothing is more needed in Southeast Mississippi than Colportage. It paves the way for Sunday-Schools and churches, and instills doctrine. The Mormons understand this, and are sowing this part of the State most liberally with their literature, while personally visiting from house to house. On the other hand, where Baptists have planted churches and have preaching even as often as once a month, other denominations are occupying the field with stronger men and sectarian books and tracts—which is their privilege.

The Colporteur is a true missionary; he visits every family and converses as far as practicable with parents and children—leaving some suitable publication by gift or sale, and encouraging the establishment of Christian Sunday-Schools. Where advisable he conducts prayer-meetings, and as he has opportunity preaches the Word publicly. There is no church work more far reaching and less expensive for results.—Experience proves it.

L. A. DUNCAN.

A Good Meeting

Dear Dr. Searcy:

We had a good meeting last week with Bro. S. R. Young at White Oak Church, Copiah county. Good congregations marked by a spirit of deep earnestness waited on the ministry of the Lord. There were several professions and accessions to the church, in addition to a large number whom we left deeply interested in their spiritual welfare. This is one of our older churches and she has made a good record. Her light has been shining and will continue to shine beyond her local influence, and she has given to the ministry some noble sons, prominent among whom are brethren Jasper, William and Theophilus Green. There also was the spiritual birthplace and early church home of my sainted mother.

The week's work was pleasant and full of inspiring associations, and I trust productive of much good.

W. F. YARBROUGH.

Married.

In Yazoo City, on Friday evening, July 21st, 1899, by Rev. A. J. Miller, Mr. B. Jay. Barrier and Miss Mary Grace Taylor.